Who would not wish to be from wealth exempt. Since riches point to misery and contempt ? Who'd be so mock'd with glory ? or to live But in a dream of friendship ? To have his pomp, and all what state compounds, But only painted, like his varnish'd friends ? Poor honest lord, brought low by his own heart; Undone by goodness ! Strange, unusual blood[3], When man's worst sin is, he does too much good ! Who then dares to be half so kind again ? For bounty, that makes gods, does still mar men. My dearest lord,—bless'd, to be most accurs'd, Rich, only to be wretched;— thy great fortunes Are made thy chief afflictions. Alas, kind lord ! He's flung in rage from this ungrateful seat Of monstrous friends : nor has he with him to

" Thy hobby-horse is an idol, a *fierce* and rank idol." Again, in King John :

ff O vanity of sickness ! *fierce* extremes " In their continuance will not feel themselves." Again, in Love's Labour's Lost :

" With all the *fierce* endeavour of your wit."

STEEVENS. 3 — Strange, unusual BLOOD,] Of this passage, I suppose, every reader would wish for a correction : but the word, harsh as it is, stands fortified by the rhyme, to which, perhaps, it owes its introduction, I know not what to propose. Perhaps — Strange, unusual may, by some, be thought better, and by others worse.

JOHNSON.

In The Yorkshire Tragedy, 1608, attributed to Shakspeare, *blood* seems to be used for *inclination, propensity :*

" For 'tis *our blood* to love what we are forbidden.[1]* " Strange, unusual blood/' may therefore mean, 'strange unusual disposition.' Again, in the 5th book of Gower, De Confessione Amantis : " And thus of thilke unkinde *blood* " Stant the memorie unto this daie." Gower is speaking of the ingratitude of one Adrian, a lord of Rome.

.STEEVENS.

Throughout these plays *blood* is frequently used in the sense of natural propensity or disposition. M ALONE,